4: Pierson Z-4, 5 (1935-1937) 1967
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The first recorded protest in Brazil against slavery as an institution was that of the Jesuit Manoel de Nobrega, who, shortly after Bahia was founded, sent a letter to the superior of his order in Lisbon protesting against the importation of Africans into the new settlement.

In 1758 Manoel Ribeiro da Rocha, who had been educated at Coimbra, published in Lisbon a book entitled *Ethiope resgatado, empenhado, sustentado, corrigido, instruido e libertado*, in which the abolition of the slave trade was advocated. Sixty-five years later, in 1823, José Bonifacio de Andrade e Silva unsuccessfully proposed in parliament a measure designed to end importation by 1828. But on November 7, 1831, the regent, Padre Diogo Antonio Feijó, signed a resolution drawn up by Costa Carvalho, Lima e Sousa, and Basilio Muniz, which declared free all Africans subsequently brought into Brazil.

Manumission existed from the first. Apparently early in the colonial period it became customary for masters to accept remuneration for original cost.[64] Public opinion demanded that an owner set at liberty any slave requesting his freedom and offering the price of his purchase.[65] The requirement was later made legally binding and enforced by law.[65a] Other slaves were given their freedom either during their master's lifetime or upon his death. The fathers of illegitimate offspring often freed their children at the baptismal font. From 1864 to 1870 large numbers of slaves were granted their freedom on agreeing to serve in the Para-

[64] The wearing of shoes or slippers became a symbol of freedom.

[65] R. Walsh, *Notices of Brasil* (2 vols.; London, 1830), II, 391.

[65a] National Law No. 2040, September 28, 1871. See Manoel Joaquim do Nascimento e Silva, *Synopsis da legislação brasileira* (Rio, 1874), p. 460.

4: Pierson Z-4, 5 (1935-1937) 1967
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ery.[78] As early as Independence Day, 1851, the Benedictine friar, Francisco da Natividade Carneiro da Cunha, preached a sermon in the Bahian Cathedral in which he urged Bahians "to complete Brazilian independence by gradually emancipating the slaves."[79] Monsenhor Joaquim Pinto de Campos attacked slavery in sermons as early as 1856, in one of which, preached before the Sociedade Ypiranga, he said: "Humanity is one, and all of its parts have equal rights. The public conscience, which is the voice of God re-echoing in the souls of the people, is always repelled by favoritism in the distribution of liberty."

Canon Rodrigo de Souza Menezes, in the columns of *O Horizonte* as early as 1872, and in a sermon preached in the Cathedral on July 2, 1883, vigorously attacked slavery and advocated its abolition throughout Brazil. Another Bahian canon, Dr. Romualdo Maria de Seixas Barroso, wrote many abolition articles for the newspapers, among them one addressed especially to Bahian women; and in his will, probated in 1886, he declared: "I have always considered it a crime to draw up a contract for the buying and selling of any human being—he who is my own brother and who may be redeemed, as I, by the blood of the Savior of mankind."[80]

The bishop of Olinda, on March 25, 1887, wrote a pastoral letter urging his clergy to free immediately their

[78] *Ibid.*, p. 35. The archbishop said: "I have always been persuaded that the word 'slavery' calls up images of all vices and all crimes; and that the word 'liberty' calls out the ideas and the sentiments attendent upon all virtue and all good. Always I have maintained that slavery is a harmful condition which destroys the spirit, weakens the faculties of understanding, and perverts the heart."

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[79] "Public opinion was aroused against the words of Friar Carneiro. Upon his descending from the pulpit, one of his relatives asked him if he had lost his reason" (Fonseca, *op. cit.*, pp. 382–83).

[80] *Ibid.*, pp. 384–88.